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abbreviations, and the use of them; certainly it is too complicated for use in primary schools. Perhaps when the photographic facsimiles appear in the catalogue of newly acquired MSS. in the Bodleian Library, one of the savants may find out this mystery. Anyhow, in this shorthand writing Isaiah would fill only twenty-six leaves. Possibly this kind of shorthand writing might explain what Maqrizi means by saying that a sect in Egypt called the Fayyumites (of Fayyum) explain the Law in a sense as if the letters of which it is composed were abbreviations. Sylvestre de Sacy explains this by *notaricon*. He says in his *Chrestomathie Arabe*, t. I. (2nd edition), p. 356, note 82, "Il paroît que Makrizi veut dire qu' Abou-Saïd (who cannot be identical with the famous Saadyah Gaon) interprétait la loi par cette espèce de cabale que les juifs nomment *Notaricon*. Les Arabes d'Afrique appellent les abréviations *הרוף מקבוע*, au lieu que les Orientaux les nomment *רום הרוף*, à l'imitation des juifs, qui les appellent *ראשי תיבות*." Such mysterious letters are found also at the beginning of some Suras of the Qorân, which are taken by commentators as abbreviations. Erpenius, indeed, says of them in his grammar, as quoted by De Sacy, *Ubi tamen aliquam conjecturæ libertatem sibi permittunt; statuentes singulis seorsum literis denotari aliquid peculiare, quare et literas separatas et singulares appellant*.

THE WRITINGS OF PERLES.

In addition to the works enumerated by Professor Bacher in his excellent biography (*supra*, pp. 1-23), I would mention the following:—

1. *Analekten* in Kobak's *Jeshurun* (German section iii., 1859, pp. 38-40. On page 44 of the same part is a review, probably by Dr. Güdemann, of Perles' "*Meletemata Peschithonia*").
2. *Gottesdienstliche Vorträge* delivered in Baja (1859), and similar addresses delivered in Posen (1864).

I believe, too, that he published a sermon against mixed marriages.

S. J. HALBERSTAM.